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A PLAIN HELP
TO
PUBLIC WORSHIP:
QUESTIONS AND ANSWERS
ON THE ORDER
FOR
MORNING AND EVENING PRAYER.

BY
THE REV. FRANCIS EXTON, M.A.
CURATE OF FILBY, NORFOLK;
LATE SCHOLAR OF ST. JOHN'S COLLEGE, CAMBRIDGE.

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TO THE AUTHOR
OF
“THE PRINCIPLES OF DIVINE SERVICE,”
WHO HAS DONE SO MUCH TO HELP THE MEMBERS
OF
THE CHURCH OF ENGLAND
TO A FULLER AND DEEPER UNDERSTANDING
OF THEIR
Book of Common Prayer,
AND
BY WHOSE KIND AND CAREFUL REVISION
THE FOLLOWING PAGES
HAVE BEEN SAVED FROM MANY IMPERFECTIONS,
THIS HUMBLE ATTEMPT
TO FOLLOW IN HIS FOOTSTEPS,
AND IN SOME MEASURE TO MAKE HIS LABOURS AVAILABLE
TO THE POOR OF THE FLOCK,
IS
WITH THE DEEPEST GRATITUDE AND ESTEEM
INSCRIBED BY
THE AUTHOR.

ADVERTISEMENT.

To train up the children of his flock, more especially the children of the poor, in such a way that their Father's house may be to them a House of Prayer, must be the earnest desire of every faithful Pastor: to give them such instruction in the meaning of the Book of Common Prayer, that they may be able to pray with the understanding, and take an intelligent part in Public Worship, must always be one of his plainest and most necessary duties. Without such instruction and training, they will, as they grow up, either swell the number of those who forsake the assembling of themselves together—or, if they continue to go to Church, show most painfully by the posture of their *bodies* when there, that they know not in what posture to put their souls at the several parts of the Services. And the Author earnestly calls upon the Clergy to consider whether the silence and listlessness, and even apparent apathy, which sometimes dishonour the House of God, may not be traced, in no few cases, to ignorance of what we are called upon to do in “the prayers,” arising from want of instruction in the Prayer Book in youth.

The Author has not been able to find any work, which can be put into the hands of the children in our Parochial Schools for the purpose of giving them such instruction, and has drawn up the following pages in order to supply this deficiency. When indeed he began them, he had primarily in view the children of the parish in which he is now labouring; but he is not without hope that they may prove useful to his fellow-labourers in the Ministry, who have no doubt many of them, like himself, felt the need of some such book.

It only remains to state in what way the Author designs his

book to be used. He thinks that if the children of the first two classes in our Parochial Schools were to go carefully through it, and be taught by the Clergy every week how to use the Psalms and Lessons, &c., of the next Sunday, according to the examples worked out in it, they would—especially if this mode of teaching were kept up afterwards in a Sunday or Evening Class, or in some other way, up to the time of their Confirmation—be able to take through life an increasingly intelligent part in the Services of the Church, and to receive in increasing largeness those special blessings which are promised to public Christian worship.

No one can be more sensible than the Author how much his work fails to sound the mighty depths of every part of the Services which he has presumed to handle, whether it be Penitential Confession, Healing Absolution, Song of Praise, Hymn of Thanksgiving, or Form of Prayer and Supplication: indeed, he has oftentimes been inclined to give up his work, from feeling how impossible it is to set down upon paper the meaning of words, into the full significance of which we can only enter by the Spirit that dwelleth in us, and maketh intercession for us with groanings which cannot be uttered.

Bearing in mind, however, the object which he had in view, he persevered, and has done what he could; and in now commanding his work in all humility to the consideration of his brethren in the Ministry, he prays that, so far as it brings out faithfully the meaning and spirit of our Morning and Evening Prayer, it may prove useful to them in teaching the children of their flocks, and not unacceptable to Him Whose glory and worship it is chiefly designed to promote, and Who knows that all prayers beneath, even our devoutest and holiest aspirations, are

“But cries of babes, that cannot know
Half the deep thought they breathe.”

A PLAIN HELP TO PUBLIC WORSHIP.

¶ At the beginning of Morning [or Evening] Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii.*
27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm li. 3.*

Hide Thy face from my sins, and blot out all mine iniquities. *Psalm li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. *Psalm li. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious

1. Whose house is the church?

The House of God.

2. To whom, then, do we draw near when we go to church?

To God.

3. How ought we to draw near to God?

As sinners, confessing our sins. *St. Luke, xviii. 9-14.* Therefore, we see how important it is to examine ourselves before we come to church, by questions like those at the end of this book; for if we do not feel ourselves to be sinners, we are only mocking God by coming to church, and had much better keep away.

4. Does not the minister when he begins the Service, teach us to come as sinners to the House of God?

and merciful, slow to anger, and of great kindness, and repente[n]teth Him of the evil. *Joel*, ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him: neither have we obeyed the voice of the Lord our God, to walk in His laws which He set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1..

Repent ye; for the kingdom of heaven is at hand. *St. Matt.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. *St. Luke*, xv. 18, 19.

Enter not into judgment with Thy servant, O Lord; for in Thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, He is faithful and just to forgive us our sins, and to

Yes: he reads one or more of the sentences taken from Scripture, and put at the beginning of the Prayer Book, which all move us to acknowledge and confess our sins before God.

5. Show that the sentences of Scripture do so?

Take the first—"When the wicked man," &c. This plainly speaks to us, as men that have none of us done our heavenly Father's will perfectly, but have all, some more, some less, disobeyed Him, and done wickedly; and moves us to come before Him confessing our faults, and steadfastly purposed to turn away from whatever wickedness we may have committed. Or take the last—"If we say that we have," &c. This means that if we draw near to God, we must do so *confessing that we have sinned*, and that if we draw near in any other way we are only liars, not speaking the truth.

6. For what purpose should we confess our sins before God?

"That we may obtain forgiveness of the same, by His infinite goodness and mercy;" for without His forgiveness we must suffer everlasting death.

7. Do the sentences read

cleanse us from all unrighteousness. *1 John*, i. 8, 9.

from the Scriptures encourage us to hope that God will forgive us if we do confess our sins?

Yes; they tell us that "to the Lord our God belong mercies and forgivenesses, though we have rebelled against Him;" and again, that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

8. When ought we to acknowledge and confess our sins before God?

At all times.

9. When ought we *most chiefly* so to do?

When we meet together at church.

10. Why?

Because we are then met together to worship God.

11. What worship do we meet to pay to God?

We meet together—

- (1) to render thanks for the great benefits that we have received at God's hands,
- (2) to set forth His most worthy praise,
- (3) to hear His most holy Word, and
- (4) to ask those things which are requisite and necessary, for the body as well as the soul.

12. But would God accept our worship, if we were to

hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me:

pay it with our sins unrepented and unforgiven?

No.

13. What, then, ought we to do before we begin to pay Him our worship?

To kneel down at the throne of the heavenly grace, and confess our sins. (*James*, iv. 10.)

14. How ought we to do this?

With a sincere heart and humble voice. (*James*, iv. 8.)

**¶ A General Confession, to be said of the whole Congregation
after the Minister, all kneeling.**

Almighty and most merciful Father;

We have erred and strayed from Thy ways like lost sheep.

We have followed too much the devices and desires of our own hearts.

15. What is the way in which we ought to be walking?

The way of God's holy will and Commandments. (*See the third promise made in our name at our Baptism.*)

16. If, then, we break these Commandments, what do we do?

We wander out of the right way; and so we confess our sins by saying that "we have erred and strayed from God's ways like lost sheep." (*Isaiah*, liii. 6.)

17. What kind of plans do we lay, and what kind of things do we set our hearts upon, *of ourselves*?

Evil plans and *evil* things; because, owing to Adam's fall, our nature is of itself corrupt, and therefore, when we have sinned, we are obliged to con-

fess that we have done so, because “we have followed too much the devices and desires of our own hearts.” (*Jeremiah, xvii. 9. Rom. vii. 8.*)

We have offended against Thy holy laws.

We have left undone those things which we ought to have done;

And we have done those things which we ought not to have done;

18. Of what kind are the laws of God?

Holy; and therefore, when we have broken any of the Ten Commandments, we are obliged to confess that it is no good thing that we have done, but that “we have offended against God’s *holy* laws.” (*Rom. vii. 12, 14.*)

19. In how many ways can we sin?

In two ways: (1) by sins of omission; that is, by leaving undone what we ought to do; and (2) by sins of *commission*; that is, by doing what we ought not to do.

20. When are we guilty of *sins of omission*?

When we do not say our prayers, or thank God for our food, or go to church, or try to do our daily work so as to please God; or when we put off to a future day any duty, either to God or man, which we ought to do at once.

21. When are we guilty of *sins of commission*?

When we give way to bad temper, or speak unkindly to anyone, or tell tales of a neighbour, or tell a lie, or cheat, or get drunk, or take God’s name in vain.

22. Must we not confess both these kinds of sin to God?

Yes; and therefore we say, “We have left undone those things which we ought to have done; and we

And there is no health in us.

But Thou, O Lord, have mercy upon us, miserable offenders.

Spare Thou them, O God, which confess their faults;

~ Restore Thou them that are penitent;

According to

have done those things which we ought not to have done. (*Romans*, vii. 19.)

23. And can we do anything to save ourselves?

No; of *ourselves* we are sick from the crown of the head to the sole of the foot, and can do no good thing; *in ourselves* we have no salvation, and therefore acknowledge that "there is no health *in us*." (*St. John* xv. 5. *Rom.* vii. 18, 24.)

24. What punishment does sin deserve?

Death and hell. (*Ezek.* xviii. 20. *Rev.* xxi. 8.)

25. How only can we escape this punishment?

In no other way than by the mercy of God; for which we beg, saying, "But Thou, O Lord, have *mercy* upon *us*, *miserable offenders*." (*Rom.* vii. 24.)

26. In what way do we ask God to show mercy to us?

By not punishing us; saying, "Spare Thou them, O God, which confess their faults."

27. But can we be saved *in our sins*?

No: if we are saved at all we must be saved *from* our sins; that is, we must leave them off, and learn to do well; and therefore we not only ask God to spare us—that is, not to punish us, but also to *restore* us—that is, to cleanse us from our sins, and make us good and holy as Adam was made; saying, "Restore Thou them that are penitent." (*Matt.* vii. 21.)

28. But do we know that God is

Thy promises declared unto mankind in Christ Jesu our Lord.

willing to do for us those things which we ask?

Yes; for He has said that the blood of Jesus Christ His Son cleanseth from all sin, and has promised that whatever we ask in His name, who died for us upon the Cross, He will give us; and therefore, having this promise of forgiveness through our Saviour Christ, we ask that He will forgive us *our sins* “according to His *promise* declared unto mankind in Christ Jesu our Lord.” (*1 John i. 7. St. John, xvi. 23. Rom. vii. 25.*)

29. And can we still call God our Father?

Yes; He who hath redeemed us with the precious blood of His dear Son, and given us by Baptism the Spirit of Adoption, whereby we cry, *Abba, Father, loves us, and bears with us with more than an earthly parent's long-suffering.* Even the Prodigal, after his riotous living, could cry, “*Father, I have sinned,*” &c. Shall not we then much more trust in the love of Him who hath adopted us, and call Him still our “*Most merciful Father?*”

30. But if we were to go and give way to the sins of which we repent, would our repentance profit us?

No; and therefore we pray, “And grant, O most merciful Father, for His sake, that we may hereafter live a *godly, righteous, and sober life.*” (*2 Peter ii. 20, 21.*)

31. To whose glory do we pray that we may live this godly life?

“To the glory of God's holy

To the glory of
Thy holy name.
Amen.

name ;” that is, that whether we eat or drink, or whatever we do, we may try to do it so as to please God, and show that we fear and honour Him above all things. (*1 Cor. x. 31.*)

¶ The Absolution, or Remission of Sins, to be pronounced by the Priest alone, standing; the people still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and remission of their sins; He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel.

32. What follows immediately after the Confession?

The Absolution, or Remission of Sins.

33. What do you mean by the Absolution?

Absolution means *loosing*; and by the Absolution is meant the loosing of us from our sins, whereby God forgives us, so that He will no more remember our sins against us.

34. Who pronounces the Absolution, or Remission of Sins?

The Priest.

95. Why can the Priest declare the remission of sins to those who repent?

Because God hath given him power and commandment to do so.

36. Are we told in the Bible that God has given authority to the Priest to declare the remission of sins?

Yes; for Christ Jesus said to His Apostles, “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and

whatsoever ye shall loose on earth shall be loosed in heaven. (*St. Matt. xviii. 18.*) And again, after His Resurrection, “ He breathed on them and said, Receive ye the Holy Ghost : whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained.” (*St. John, xx. 22, 23.*) And He gave them power to do this until He should come again, saying unto them, “ Lo, I am with you alway, even unto the end of the world.” (*St. Matt. xxviii. 20.*)

37. Can any one but a Priest pronounce remission of sins to the penitent?

No; *any* Christian may say that God is willing, for Christ’s sake, to forgive those who repent ; but he cannot *speak in the name of Christ and pronounce forgiveness*, because Christ has given this power to the Priest alone.

38. But can the Priest forgive the *impenitent*?

No; he can declare the remission of sins to none but those who “ *truly repent, and unfeignedly believe God’s Holy Gospel.*

39. Of what benefit is the Absolution?

When the Priest pronounces it on earth, *God in heaven forgives those who repent and have made confession of their sins.*

40. Does God then do what the Priest says He does?

Yes; when the Priest pronounces the Absolution, it is just as if Christ Himself were speaking to us with

Wherefore let us beseech Him to grant us true repentance and His Holy Spirit: that those things may please Him which we do at this present;

And that the rest of our life hereafter may be pure and holy; so that at the last we may come to His eternal joy;

Through Jesus Christ our Lord.

His own voice, and saying to each one of us, "Thou repentest of thy sins, and askest for forgiveness: be it unto thee, even as thou wilt."

41. For what special purpose do we seek Absolution from God?

In order that those sins may be forgiven us, which would else make us unfit to draw near to God and worship Him.

42. As soon then as we have received Absolution, what does the Minister call upon us to do?

To ask God to help us to pay Him such worship as may be pleasing to Him; "Let us beseech Him," he says, "to grant us true repentance and His Holy Spirit, that those things may please Him which we do at this present," that is, that the service which we now begin may please Him.

43. But if we would *continue* to have God's forgiveness, what must we do?

We must *continue* to be sincerely penitent, and to obey His Holy Spirit in our lives.

44. For what other purpose then do we beseech God to give us true repentance and His Holy Spirit?

In order "that the rest of our life hereafter may be pure and holy; so that at the last we may come to His eternal joy."

45. Through whom are we taught to ask these things?

"Through Jesus Christ our Lord."

46. What do we mean by "through Jesus Christ our Lord?"

We mean that, unworthy as we

are *of ourselves* to ask anything of God, because our sins deserve nothing but death, we yet have confidence to ask in the name of the *Lord Jesus*, because we know that He always sits at the right hand of the Father to intercede for us, and to ask the Father to give us what we pray for; and because we know too that the Father has promised to hear Him always, and will not refuse Him anything. (*Heb. vii. 25.*)

Amen.

¶ *The People shall answer here, and at the end of all other prayers,—*
Amen.

47. What do the people answer as soon as the Priest has said, “through Jesus Christ our Lord?”

Amen.

48. What does “Amen” mean?

Verily, truly. At the end of a *prayer* it means, This is truly my desire; may God give me what the Minister here prays for: so be it. At the end of a *belief* it means, This is indeed my belief: so it is.

49. Whose prayer is it before the people say Amen?

The Minister's.

50. Whose prayer do they make it by saying Amen?

Their own as well as the Minister's.

51. If, then, anyone neglect to say Amen at the end of any prayer, can he hope to gain anything from the Minister's offering it up?

No; because if he does not say Amen to the prayer, he has not himself asked God for anything. (*James, iv. 2. 1 Cor. xiv. 16.*)

THE LORD'S PRAYER A MODEL OF WORSHIP.

1. Into how many portions may the Service from the Absolution to the end be divided?

Into three.

2. Which are they?

(1) From, "O Lord, open Thou our lips," &c., to the end of the Psalms; this may be called the Service of *Praise*.

(2) From the First Lesson to the end of the Canticle after the Second Lesson; this may be called the Service of *Hearing the Word of God, and giving thanks for the same*.

(3) From the Creed to the end; this may be called the Service of *Prayer*.

3. But are we not told that we meet to pay *four* kinds of worship to God?

Yes.

4. What is the other kind of worship, besides these three?

Thanksgiving.

5. Where is the Service of Thanksgiving?

It is mixed up with, and runs through, the other three Services.

6. Is there Thanksgiving in the Service of *Praise*?

Yes; in the Psalms we are continually thanking God for some benefit.

7. Is there Thanksgiving in the Service of *Hearing the Word of God*?

Yes; after each of the Lessons

from the Bible, we say or sing a Hymn of Thanksgiving.

8. Is there Thanksgiving in the Service of *Prayer*?

Yes: in every prayer we acknowledge God to be the Giver of some good thing; and there is one prayer beginning, "Almighty God, Father of all mercies," &c., which is called "a *General Thanksgiving*," that is a Thanksgiving for mercies of all sorts.

9. But what do Minister and People do before they begin these Services?

They say the Lord's Prayer.

10. Why do they say the Lord's Prayer in this place?

Partly, to honour it, because it is the *Lord's Prayer*; and partly, because it is a model of worship, having in itself all the kinds of worship, which we are about to pay to God.

11. Which part of the Lord's Prayer especially bears the character of *Praise*?

The first three Petitions, and the Doxology. The first three Petitions have been called "a great act of praise:" in them we pray that God's glory may be spread abroad and known amongst us; "Hallowed be *Thy Name*," we say; "*Thy kingdom come*; *Thy will be done in earth, as it is in heaven:*" and the Doxology is still more pointedly an act of praise; "*Thine*," we say, "is the kingdom, the power and the glory, for ever and ever."

12. Which part of the Lord's Prayer especially refers to the *Hearing of God's Word*?

Then the Minister shall kneel, and say the *Lord's Prayer* with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

Our Father, which art in heaven,

Hallowed be Thy Name.

Thy kingdom come.

Thy will be done in earth, As it is in heaven.

Give us this day our daily bread.

The fourth petition, “Give us this day *our daily bread* ;” for we know that “man doth not live by bread alone, but by every word that proceedeth out of the mouth of God;” (*St. Matt.* iv. 4. *Deut.* viii. 3.) and therefore when we pray for “our daily bread,” we not only ask for food to support our bodies, but most of all for the Word of God to support our souls.

13. Which part of the Lord’s Prayer especially bears the character of deep-felt earnest *Prayer*?

The rest of the petitions, “For-give us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil.”

And lead us not

into temptation;

But deliver us
from evil:

For Thine is
the kingdom, the
power and the
glory, for ever
and ever. Amen.

14. What purpose does the Dox-ology serve by coming at the end of the Lord’s Prayer?

It gathers up all that has gone before, and makes it all one service of *praise*; this it does by the word “*for* ;” we mean by it, All these things we have asked of Thee, O Father—of Thee, and no one else; and unto Thee do we give this praise, for all things come of Thee, and all that is in the heaven and in the earth is Thine; (1 *Chron.* xxix. 11, 12.) and Thou art exalted above all; “*for Thine is the kingdom, the power and the glory, for ever and ever.*”

15. What part of the Services does the same thing, coming at the close of all the rest?

The “General Thanksgiving,” which comes at the end of the Ser-

vice of Prayer, and teaches us to give thanks to God as the Father of all mercies, and to give all honour and glory to Him, as the Being to whom we are indebted for all we have and all we hope for.

THE SERVICE OF PRAISE.

Then likewise shall he say,

O Lord, open thou our lips.

Answer. And our mouth shall show forth Thy praise.

1. What Service do we begin after the Lord's Prayer?

The Service of Praise.

2. How do we begin this Service?

By asking God to help us to praise Him.

3. Who ask God to do this?

Both Minister and People: the Minister says, "O Lord, open Thou our lips," and the People answer, "And our mouth shall show forth Thy praise."

4. Where are these two petitions taken from?

From the fifty-first Psalm.

5. When did David use them?

When he had confessed to God a very grievous sin which he had committed, and had asked earnestly for pardon, as we see on reading the fifty-first Psalm.

6. Why are they very proper petitions to use here?

Because we have just made confession of our sins to God, and prayed to Him for forgiveness; and must therefore feel that we are unworthy

to praise Him, unless He help us to do so.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

7. What comes next to these two petitions?

Two others: the Minister prays, “O God, make speed to save us;” and the people, “O Lord, make haste to help us.” (*Psalm lxx. 1. Psalm xl. 16.*)

8. What do we ask God in these petitions to do?

We beseech Him earnestly to help us *at once*, lest the sins, from which we have just been absolved, should overtake us again, and hinder us from praising Him.

9. In what posture do we praise God?

Standing; and therefore, as soon as we have asked God to help us to praise Him, we all stand up.

10. What are the first words of Praise that we use on standing up?

“Glory be to the Father, and to the Son: and to the Holy Ghost;

“As it was in the beginning, is now, and ever shall be: world without end. Amen.”

11. Why do we begin the actual praise with this Gloria?

In order to set plainly before us the God whom we are now beginning to praise—to acknowledge that we are worshippers of the Trinity in Unity, or of the Three Persons in the One God; that is, of the Father who made us, of the Son who redeemed us, and of the Holy Ghost who sanctifieth us.

12. What is done, when the Gloria has been said?

Priest. Praise ye the Lord.

The Priest stirs up the people to praise the God to whom glory has just been given. "Praise ye the Lord," he says; as the angels (*Rev. xix. 1, 3, 4, 6.*) say Alleluia, which means the same thing.

Answer. The Lord's name be praised.

13. What do the people then do?

They answer to his call—they echo back his words—they cry out, "The Lord's name be praised;" just as in the Revelation, when a voice came out of the throne, saying, "Praise our God, all ye His servants," there was heard a voice of a great multitude saying, "Alleluia! for the Lord God Omnipotent reigneth."

14. How do we now carry on the Praise of God?

By saying or singing the Psalms for the day, always beginning, except on Easter Day, with the ninety-fifth Psalm.

15. Why is the ninety-fifth a very fit Psalm to begin the body of praise from the Psalms with?

Because in it we praise God as the Being to whom *all* kinds of worship should be paid—both Praise, and Hearing of His Word, and Prayer.

Venite, exultemus Domino.

PSALM XCV.

O come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

16. In what character is God first praised in this Psalm?

As the *Being who ought to be praised.* "O come," we say, "let us sing unto the Lord: let us heartily rejoice in the strength of our salva-

Let us come before His presence with thanksgiving: and show ourselves glad in Him with Psalms.

For the Lord is a great God: and a great King above all gods.

In His hand are all the corners of the earth: and the strength of the hills is His also.

The sea is His, and He made it: and His hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For He is the Lord our God: and we are the people of His pasture, and the sheep of His hand.

To-day if ye will hear His

tion. Let us come before His presence with *thanksgiving*: and show ourselves glad in *Him with Psalms*."

17. For what reasons do we say that God ought to be praised?

(1) Because He is the *only true God*.

"For," we say, "the Lord is a great God: and a great King above all" that are called "*gods*."

(2) Because *all things are His*, He being the Maker and Preserver of them all. "In His hand," we say, "are all the corners of the earth: and the strength of the hills is His also. The sea is His, and He made it: and His hands prepared the dry land."

18. In what character is God next praised in this Psalm?

As the *Being to whom prayer ought to be made*. "O come," we say, "let us worship, and fall down: and kneel before the Lord our Maker."

19. For what reasons do we say that God is a Being to whom prayer ought to be made?

Because His Son, the Good Shepherd, having laid down His life to save us, God hath adopted us into His family, so that we may now call upon Him for all we want, as children call upon a parent. "He is the Lord our God: and we are the people of His pasture, and the sheep of His hand."

20. In what character is God next praised in this Psalm?

voice, harden not your hearts :

As in the provocation, and as in the day of temptation in the wilderness ;

When your father tempted Me : proved Me, and saw My works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known My ways ;

Unto whom I sware in My wrath : that they should not enter into My rest.

As the Being whose Word ought to be listened to and obeyed. “ To-day if ye will hear His voice,” we say, “ harden not your hearts.”

21. For what reasons do we say that God’s Word ought to be obeyed ?

Because, if we do not obey it, He will not let us enter into His rest in Heaven ; for we know that He did not let the children of Israel, who were disobedient in the wilderness, enter into rest in the land of Canaan.

22. But has God’s dealings with the children of Israel anything to do with us ?

Yes ; their passage through the Red Sea was a figure of our passage through the waters of Baptism ; their forty years journey through the wilderness a figure of our journey through this life after Baptism ; and the land of Canaan, which God promised to them, a figure of the Kingdom of Heaven, which He has promised to us. (*1 Cor. x. 1-11.*)

23. Did all who passed through the Red Sea enter into the land of Canaan ?

No : only two out of more than 600,000.

24. Why did not the rest enter in ?

Because they disobeyed God in the wilderness.

25. What then ought we to learn from this ?

That neither will God let us enter into His everlasting rest in Heaven, unless we obey His Word. (*Heb. iii. iv. 1-11.*)

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc Dimittis, shall be repeated,

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

26. What do we say at the end of the ninety-fifth Psalm ?

We repeat here, and at the end of every Psalm, the “ Glory be to the Father,” &c., with which we began our praise.

27. Why do we do this ?

In order—

(1) to show that we have still before us the God in whose praise our voices were raised at the first; and also

(2) to gather up each psalm, as it were, and make it an offering of praise to the God who has made Himself known to us, and who has called us by His name—the blessed Trinity in Unity, God the Father, God the Son, and God the Holy Ghost.

28. What do we say after the ninety-fifth Psalm ?

The Psalms appointed for the day.

29. Are all the Psalms of one character ?

No : some are of one kind, others

of another; but most of them may be called either Psalms of supplication and penitence, or Psalms of praise and thanksgiving, or Psalms of history—that is, recounting God's doings of old time.

30. How should we try to offer up these Psalms?

Not only with the spirit, but with the understanding also. (*1 Cor. xiv. 15.*)

31. What should we do in order to say the Psalms with the understanding?

We should do our best to learn the meaning of them, and we should sometimes study them before we go to church.

32. Take for instance the first Psalm. What do you do in this Psalm?

We praise God for the blessedness of the righteous man, and for the difference between his end and the end of the wicked.

33. What do we say in the 1st verse?

That the man is blessed who is not led away by the temptations of the ungodly, nor continues in the practice of those things in which sinners delight, nor gives himself to the company of those who mock at holy things.

34. What do we say in the 2nd verse?

That the man is blessed who takes delight in the Word of God, and shows his delight in it by meditating upon it and practising it both by day and by night.

35. What do we say in the 3rd verse?

That the man who does this is so blessed, that good works will always show themselves in his life, just as fruit always shows itself in due season on a well-watered tree.

36. What do we say in the 4th verse?

That such a man will be like an evergreen ; that what he does will not fade away like the autumn leaf, but will prosper and stand good for ever.

37. What do we say in the 5th verse?

That it is not so with the ungodly ; that there is nothing good in them ; that they are like the chaff, which the wind scattereth away from the face of the earth.

38. What do we say in the 6th verse?

That the ungodly will not be able to stand before God ; but in the Day of Judgment will be parted from the righteous, as the chaff is parted from the wheat.

39. What do we say in the 7th verse?

That the Lord knoweth the way of the righteous, and will take them in that day to His own home, as wheat is taken to the barn ; but that the ungodly will perish, burnt like chaff with fire unquenchable.

40. But of whom are we told in God's Word that the Psalms speak ?

Of Christ. (*St. Luke*, xxiv. 44.)

41. What, then, must we do if we would offer up the Psalms in the way God wishes us?

We must try to learn how far and in what way they speak of Christ.

42. Does the New Testament teach us how to apply these Psalms to Christ?

Yes: it teaches us very plainly in what way some of them—the second, the eighth, the sixteenth, and others—speak of Christ. (*Acts*, iv. 23–30; xiii. 32–37. *Heb.* i. 5; ii. 6–9. *St. Matt.* xxi. 16. *Acts*, ii. 25–32.)

43. Does this first Psalm speak of Christ?

Yes: it is plainly a Psalm of praise of Christ; for He alone is righteous and blessed, and all our righteousness and blessedness comes from Him.

44. Is it Christ who is pronounced blessed in the 1st verse?

Yes: for He “walked not in the counsel of the ungodly;” He refused to turn stones into bread at the bidding of Satan; (*St. Matt.* iv. 3.) and again, He would not come down from the Cross when the chief priests mocked Him, and said that they would believe on Him if He would do so. (*St. Mark*, xv. 32.)

Nor did He “stand in the way of sinners,” but warned men, saying, “Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction.” (*St. Matt.* vii. 13.)

Nor again, did He “sit in the seat of the scornful;” for of Him it is written, “A bruised reed shall He

not break, and smoking flax shall He not quench." (*St. Matt.* xii. 20. *Isaiah*, xlvi. 3.) He had compassion and love for all that would turn to Him.

45. Is Christ spoken of in the 2nd verse?

Yes: for His delight was to obey the Father. "My meat," He said, "is to do the will of Him that sent Me, and to finish His work:" (*St. John*, iv. 34.) and the same night in which He was betrayed, He prayed earnestly, sweating as it were great drops of blood, "O my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt:" (*St. Matt.* xxvi. 39.) and though He might have prayed to the Father, and the Father would have presently given Him more than twelve legions of angels, He would not; for "How then," He said, "shall the Scripture be fulfilled, that thus it must be?" (*St. Matt.* xxvi. 53, 54.)

46. Is the blessedness spoken of in the 3rd verse the blessedness of Christ?

Yes: for He is the Vine, and we are the branches; and now that He is glorified, in due season He sends the Holy Spirit from above, that we may bear much fruit, and so glorify God. (*St. John*, vii. 38, 39; xv. 1-8.)

47. Is the blessedness spoken of in the 4th verse the blessedness of Christ?

Yes: for whatsoever He doeth, it prospers; no man is able to pluck

out of His hand the sheep that hear His voice. (*St. John*, x. 27-29.)

48. Does the 5th verse refer to Christ?

Yes: it teaches us the wretched state of His enemies—that “they are like the chaff, which the wind scattereth away from the face of the earth.” (*St. Matt.* iii. 12.)

49. Does the 6th verse refer to Christ?

Yes: it teaches us that His enemies will not be able to stand in the judgment; they will then, as He has told us, “begin to say to the mountains, Fall on us; and to the hills, Cover us.” (*St. Luke*, xxiii. 30. *Isaiah*, ii. 19.)

50. Does the 7th verse refer to Christ?

Yes: it teaches us that in that day He will know all His sheep by name, so that not one of them will be lost; and that His enemies will then perish for ever, having no more room for repentance. (*St. John*, x. 3. *2 Tim.* ii. 19. *St. Matt.* xxv. 31-46.)

51. Are there not Proper Psalms on certain days?

Yes: on Christmas Day, Ash-Wednesday, Good-Friday, Easter Day, Ascension Day, and Whit-Sunday.

52. How ought we to use these Proper Psalms?

We ought to bear in mind, while

we are saying them, what the day is set apart for, on which they are appointed to be said.

53. Why do we keep Christmas Day?

To commemorate the birth of our Saviour Christ.

54. How, then, ought we to use the Proper Psalms for Christmas Day?

We ought to use them to help us to praise God for sending His Son into the world to save us.

55. For what purpose is Ash-Wednesday set apart?

To be a day of public humiliation and repentance.

56. How, then, ought we to use the Proper Psalms for Ash Wednesday?

We ought to use them to help us to humble ourselves before God, and to repent us of our sins.

57. Why do we keep Good-Friday?

To commemorate our Lord's dying upon the Cross to bear the punishment of our sins.

58. How, then, ought we to use the Proper Psalms for Good-Friday?

We ought to use them to help us to remember before God the sufferings of our Lord for us.

59. Why do we keep Easter Day?

To commemorate the Resurrection of our Lord.

60. How, then, ought we to use the Proper Psalms for Easter Day?

We ought to use them to help us to praise God for having overcome death for us by raising His Son from the dead.

61. Why do we keep Ascension Day?

To commemorate the Ascension of our Lord into Heaven.

62. How, then, ought we to use the Proper Psalms for Ascension Day?

We ought to use them to help us to praise God for having opened the Kingdom of Heaven to us by taking up our Saviour to His own right hand.

63. Why do we keep Whit-Sunday?

To commemorate the coming down of the Holy Ghost.

64. How, then, ought we to use the Proper Psalms for Whit-Sunday?

We ought to use them to help us to praise God for sending the Holy Ghost to strengthen us to copy the example of our Saviour Christ, and to prepare us for Heaven.

65. Take, for example, the second Psalm, which is the first *Proper* Psalm. For what day is the second Psalm appointed?

For Easter Day.

66. Are we quite sure that this Psalm is about the Resurrection of Jesus Christ?

Yes: for St. Paul says that by raising up Christ from the dead God fulfilled the promise made to Him in the second Psalm: "Thou art My Son; this day have I begotten Thee." (*Acts*, xiii. 33.)

67. What does the 1st verse of this Psalm mean?

That it would be of no use for the Roman soldiers and the people of the

Jews to gather themselves together against Christ, and to cry out, "Crucify Him, Crucify Him."

68. What does the 2nd verse mean?

That it would be of no use for the kings of the earth, Herod and Pontius Pilate, and for the rulers, the chief priests, and the Pharisees, to band themselves together against the Lord's Anointed. (*Acts*, iv. 23-30.)

69. What does the 3rd verse mean?

It may mean either—

(1) that the enemies of Christ would encourage one another to cast off the yoke of Christ and get rid of Him. This was done when Herod and Pontius Pilate, who were at enmity before, became friends in order to mock Christ; and when the chief priests stirred up the people against Christ, and the people cried out, Crucify Him, Crucify Him: or,

(2) that all the enemies of Christ would not be able to do anything against Him; that though He should be crucified, dead and buried, He would be ready at once to burst the bands of death, and to cast away the grave-clothes with which He should be bound.

70. What does the 4th verse mean?

That God would laugh to scorn all the plans of Christ's enemies: that the chief priests might think to keep Christ in the tomb by sealing the stone upon its mouth, and setting

a watch of soldiers; but that God would mock them, as it were, making the soldiers to shake and become as dead men at the sight of the angel who should break the seal and roll away the stone, on Easter morn.

71. What does the 5th verse mean?

That God will most surely punish those who do not receive His Son; that, as He has already punished the Jews by destroying their city, so He will at the last day punish all unbelievers and wicked men by casting them into the lake of fire.

72. What does the 6th verse mean?

That God would raise up the crucified Jesus, and give Him all power in Heaven and in earth.

73. What does the 7th verse mean?

That the same Jesus who should be crucified would be preached everywhere as sent from God, and proved to be the Son of God by His Resurrection from the dead.

74. What does the 8th verse mean?

That as Jesus would die for *all* men, so when He should have risen from the dead, the Father would give Him *all* the nations of the earth to its farthest bounds, to gather them into His Church and make them ready for Heaven.

75. What does the 9th verse mean?

That Christ will either break the hard hearts of men and bring them to repentance in this life; or else

punish them with everlasting punishment in the world to come.

76. What does the 10th verse mean?

That the kings and great ones of the earth ought not to act as Pilate and the chief priests did, but show true wisdom by believing in Christ and obeying Him.

77. What does the 11th verse mean?

That we ought to serve with fear Him who is shown to be the Lord by His Resurrection from the dead; and when we rejoice at what He has done to save us, do so with reverence, remembering who and how great He is.

78. What does the 12th verse mean?

That we ought to bow down and worship Him, whom we now know to be the Son of God; and that if we provoke Him, we must perish, for that there is no other name, by which we can be saved; and that when He comes in His wrath at the last day to judge the quick and the dead, they only will be saved, who have put their trust in Him and obeyed Him in this life.

THE SERVICE OF HEARING THE WORD OF
GOD, AND GIVING THANKS FOR
THE SAME.

1. What follows the Service of Praise?

The hearing of God's Word.

2. How much of God's Word is read to us in this Service?

Two Lessons—the First taken from the Old Testament, the Second from the New.

3. How much of the Old Testament is read through in this way?

Almost the whole of it is read through once a year in the First Lessons of the Morning and of the Evening.

4. How much of the New Testament is read through in this way?

The four Gospels and the Acts of the Apostles are read through three times a year in the Second Lessons of the Morning ; and the Epistles three times a year in the Second Lessons of the Evening.

5. How does the Minister begin the Service of Hearing the Word of God?

By giving out the Lesson, saying, “Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book.”

6. What ought we to do, when we hear the Minister giving out the Lesson?

We ought to bethink ourselves that he is going to read to us a message from God, and prepare to

T Then shall be read distinctly with an audible voice the First Lesson taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day : He that readeth so standing and turning himself, as he may best be heard

of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum Laudamus, daily throughout the Year.

¶ Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book :

And after every Lesson, Here endeth the First, or the Second Lesson.

listen to what he reads, as if we were going to listen to the voice of God Himself speaking to us.

7. What ought we chiefly to do while the Lessons are being read?

Like the people in the Gospel, "to be very attentive to hear" what is read; to go along with it with the mind's eye and with the affections of the heart; not letting one word escape us.

8. What follows each Lesson?

A Hymn or Canticle.

9. What do you mean by a Canticle?

"A Song of Thanksgiving for some great benefit."

10. Why is a Canticle appointed to be said or sung after each Lesson?

In order that we may give thanks to God for the message we have just heard from Him in the Lesson.

11. Is it enough then to think of the words of the Canticle only, while we are saying it?

No; we should also bear in mind what we have just heard in the Lesson, and do our best to thank God for it in the Canticle.

12. What does the Minister say at the end of each Lesson?

"Here endeth the First Lesson," or "Here endeth the Second Lesson."

13. What should we do, when we hear him say this?

We should rise up with thankful hearts to praise God for His Word that has just been read to us.

Te Deum Laudamus.

14. What Canticle is said after the *First Lesson*?

Either the *Te Deum*, beginning, “We praise Thee, O God,” &c., or the *Benedicite*, beginning, “O all ye Works of the Lord,” &c.

15. Of how many parts does the *Te Deum* consist?

Of three.

16. What are they?

Praise, Confession of Faith, and Prayer.

17. In which part do we *praise* God?

From the beginning to “The noble army of Martyrs praise Thee.”

18. In what part do we *confess our faith* in God?

From “The holy Church,” &c., to “We believe that Thou shalt come to be our Judge.”

19. In which part do we *pray* to God?

From “We therefore pray Thee,” &c., to the end.

20. How do we begin to praise God in the *Te Deum*?

By confessing Him to be the Lord. “We praise Thee, O God,” we say; “we acknowledge Thee to be the Lord.”

21. How do we carry on the praise?

By mentioning before God, who it is that praise Him as the Lord.

22. Who do we first say worship God?

All that are on earth. “All the earth doth worship Thee, the Father everlasting.”

We praise Thee,
O God : we ac-
knowledge Thee
to be the Lord.

All the earth
doth worship
Thee : the Fa-
ther everlasting.

To Thee all Angels cry aloud :
the Heavens, and all the Powers therein.

To Thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth ;

Heaven and earth are full of the Majesty : of Thy Glory.

The glorious company of the Apostles : praise Thee.

The goodly fellowship of the Prophets : praise Thee.

The noble army of Martyrs : praise Thee.

The holy Church throughout all the world : doth acknowledge Thee;

The Father : of an infinite Majesty ;

23. Who do we then say worship God ?

All that are in Heaven—the angels that are the highest and the nearest to God, the Cherubin and Seraphin, and all the holy angels.

24. How do these worship God ?

By continually crying to Him, “Holy, Holy, Holy, Lord God of hosts ; Heaven and earth are full of the Majesty of Thy Glory.”

25. Who do we next say praise God ?

Those who in their lifetime had an especial commission to set forth God’s praise, and who are now in glory : both *Apostles*, who were *sent* to preach the gospel ; and

Prophets, who *foretold* the coming of Christ ; and *Martyrs*, who bore *witness* to their faith in Christ, by suffering death rather than deny Him.

26. How do we begin the part in which we confess our faith in God ?

By saying who it is that confess this Faith—“The holy Church throughout all the world.”

27. What do we say is the Faith of the Church ?

A belief in the Holy Trinity—in Father, Son, and Holy Ghost.

28. What do we confess the Father to be ?

Great above all that we can

Thine honourable, true : and only Son;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When Thou tookest upon Thee to deliver man : Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sharpness of death : Thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

know or conceive—"of an infinite Majesty."

29. What do we confess the *Son* to be?

The *honourable* Son of the Father—that is, worthy of all honour;

The *true* Son—that is, God with the Father, God of one nature with the Father;

And *only* Son—that is, the only Son, who can properly be called *Son of God*, as being God.

30. What do we confess the *Holy Ghost* to be?

"The *Comforter*"—who dwells in our hearts to enlighten, strengthen, and comfort us.

31. What do we now confess that the Son of God has done for us?

That in order to save us He did not refuse to be born of a virgin, and to become man.

32. What do we next confess of Him?

That when He had risen from the dead, He went up into Heaven to prepare a place for all who would believe on Him.

33. What do we next confess of Him?

That He sitteth in our flesh at the right hand of God, sharing as

We believe that
Thou shalt come :
to be our Judge.

We therefore
pray Thee, help
Thy servants :
whom Thou hast
redeemed with
Thy precious
blood.

Make them to
be numbered with
Thy saints : in
glory everlasting.

O Lord, save
Thy people : and
bless Thine heri-
tage.

Govern them :
and lift them up
for ever.

Day by day :
we magnify Thee;

And we wor-
ship Thy Name :
ever world with-
out end.

Vouchsafe, O
Lord : to keep us
this day without
sin.

O Lord, have
mercy upon us :
have mercy upon
us.

O Lord, let
Thy mercy light-
en upon us : as

man the greatness and power of the
Father.

34. What do we next confess of
Him?

That we believe that He will here-
after come again to be our Judge.

35. What do we then do ?

We begin to pray Him to help us
to be ready for the judgment.

36. Do we pray to Him with con-
fidence to do this for us ?

Yes ; because He hath already re-
deemed us with His precious blood.

37. What do we ask Him to do
for us ?

To give us part with His saints in
His everlasting glory.

38. What do we then ask Him to
do, in order to prepare us for enter-
ing into His glory ?

To save and bless us, and all His
people ; and to govern and keep us
safe for ever.

39. What do we then do ?

We acknowledge that we serve
and worship Him daily. " Day by
day we magnify Thee ; and we wor-
ship Thy Name, ever world without
end."

40. What do we then do ?

We pray for two things—

(1) to be kept from sin for the pre-
sent time ; and

(2) to receive pardon for sins of the
past time.

41. On what grounds do we hope
that the Lord will give us what we
pray for ?

our trust is in Thee.

O Lord, in Thee have I trusted : let me never be confounded.

Because we put our trust in Him.
“O Lord, let Thy mercy lighten upon us, as our trust is in Thee. O Lord, in Thee have I trusted; let me never be confounded.”

42. But what ought we to bear in mind, while we are saying the *Te Deum*?

The Lesson, which we have just heard.

43. Why ought we to do this?

To help us to praise God with greater devotion and thankfulness.

44. Read Genesis, i. Can we thank God in the *Te Deum* for this chapter?

Yes.

45. How can we do this in the first part of the *Te Deum*?

By bearing in mind that “In the beginning God created the Heaven and the earth,” and that therefore all things in Heaven and in earth ought to acknowledge Him for their Lord, and to show forth His glory.

46. How can we do this in the second part of the *Te Deum*?

When we confess “the Father, of an infinite Majesty,” we can think how great is His Majesty, who created the Heaven and the earth.

47. And will this chapter help us to praise God, when we say, “Thine honourable, true, and only Son?”

Yes; for we can remember that in

the beginning the Son was with the Father, as His Word, and that by Him the Father created all things, saying, Let there be light, and there was light: and so on.

48. And will it help us to praise God, when we say, "Also the Holy Ghost, the Comforter?"

Yes: for we can remember that "the Spirit of God," which is the Holy Ghost, was present at the Creation, and "moved upon the face of the waters."

49. Will it help us to praise God, when we confess that the Son of God became man and suffered death, and went up into Heaven and is seated at the right hand of God?

Yes: for we may remember that He did all this in order to make us "good" again, as we were made at the first.

50. Can we praise God for this chapter in the *third* part of the *Te Deum*?

Yes: for we can bear in mind that God created us in the beginning "in His own image, after His own likeness;" and that therefore when we pray the Lord to number us among His saints and to bless us, &c., we are but asking Him to restore us to that state, in which in His goodness He created us, and intended us to live.

T Or this Canticle,
Benedicite, omnia Opera.

O all ye Works
of the Lord, bless
ye the Lord :
praise Him, and
magnify Him for
ever.

O ye Angels of
the Lord, bless ye
the Lord : praise
Him, and magnify
Him for ever.

O ye, &c., &c.

Glory be to the
Father, and to the
Son : and to the
Holy Ghost;

As it was in the
beginning, is now,
and ever shall
be : world without
end. Amen.

51. What is the Canticle called,
which may be used instead of the
Te Deum?

The *Benedicite*.

52. What do we do in this Can-
tile?

We call upon all the works of the
Lord to bless Him, to praise Him,
and magnify Him for ever.

53. In what order do we call upon
all things to praise the Lord ?

We call—
first upon His creatures in the high-
est heavens, the angels ;
then upon those that are lower, as
the sun and moon, &c. ;
till we come to the things on the
earth ;
and, last of all, to man.

54. But can *all* God's creatures
praise Him—those without life, as
well as those with life ?

Yes : things without life praise
God and show forth His glory to us,
by doing that which He made them
to do, as the sun by giving light, &c.

55. And do *we* praise God, when
we call upon His creatures to praise
Him ?

Yes : for by so doing we acknow-
ledge that they are all His, and that
their proper work is to do that which
He has given them to do ; and we
in a manner offer praise in their be-
half. “ All Thy works praise Thee,
O God ; and Thy saints give thanks
unto Thee.”

56. But what ought we to do besides, when we say or sing this Canticle?

We ought to thank God for His Word, that has just been read to us in the Lesson.

57. Read, for example, Genesis, ii. How can we praise God for this chapter, while we are singing the Benedicite?

By bearing in mind that the creatures, which we are calling upon to bless God, are "the heavens and the earth, and all the host of them," which the chapter tells us were in the beginning all made by God.

Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following: Except when that shall happen to be read in the Chapter for the day, or for the Gospel on St. John Baptist's Day.

58. Where is the *Second Lesson* for the Morning taken from?

From one of the four Gospels, or from the Acts of the Apostles.

59. What Canticle is said after the *Second Lesson*?

Either the *Benedictus*, or the *Jubilate*.

60. What is the *Benedictus*?

The Hymn of Praise which Zacharias was inspired by the Holy Ghost to sing at the circumcision of his son, John the Baptist.

61. Who was John the Baptist?

A man sent to prepare the way for the coming of the Son of God into the world, by preaching repentance, and baptizing those who repented for the remission of their sins.

Benedictus.

ST. LUKE, I. 68.

62. Of how many parts does the *Benedictus* consist?

Of two: the first, of the first eight verses; the second, of the last four.

63. What are we taught to do in the *first* part?

To praise God for our redemption by Jesus Christ.

64. What in the *second* part?

To praise God for having made known this redemption to us.

65. What do we do in the 1st verse?

We bless God for having mercifully redeemed us.

66. What do we do in the 2nd verse?

We bless God for having raised up Jesus Christ of the family of David to be a mighty Saviour to us.

67. What do we do in the 3rd verse?

We bless God for having now fulfilled the promises of a Saviour, which He made by His prophets from the beginning of the world.

68. What do we do in the 4th verse?

We bless God for having raised up One, who can save us out of the power of all our enemies.

69. What do we do in the 5th verse?

Blessed be the Lord God of Israel : for he hath visited, and redeemed His people;

And hath raised up a mighty salvation for us : in the house of His servant David;

As He spake by the mouth of His holy Prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised

to our forefathers: and to remember His holy Covenant;

To perform the oath which He sware to our fore-father Abraham: that He would give us;

That we being delivered out of the hand of our enemies : might serve Him without fear;

In holiness and righteousness before Him : all the days of our life;

And Thou, Child, shalt be called the Prophet of the Highest : for Thou shalt go before the face of the Lord to prepare His ways;

To give knowledge of salvation unto His people: for the remission of their sins,

Through the tender mercy or

We bless God for remembering His covenant, and keeping the promises which He made to our fore-fathers.

70. What do we do in the 6th verse?

We bless God in particular for keeping the promise which He made to Abraham. (*Genesis, xxii. 17.*)

71. What do we do in the 7th verse?

We say what that promise to Abraham was—that we should be saved from the power of our enemies, so as to be able to serve God without being afraid.

72. What do we do in the 8th verse?

We bless God for having put us into a state in which we may serve Him in holiness and righteousness all the days of our life.

73. What do we do in the 9th verse?

We bless God for sending John the Baptist to prepare the way for our Lord's *first* coming; and we may also bless Him in it for sending His ministers to prepare the way for the *second* coming of our Lord to judge the quick and the dead.

74. What do we do in the 10th verse?

We bless God that His ministers are sent to teach His people how they may obtain forgiveness of their sins, and be saved in the day of the Lord.

75. What do we do in the 11th verse?

our God : whereby the day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

We bless God for His tender mercy in making the Sun of Righteousness to arise upon us with healing on His wings. (*Mal. iv. 2.*)

76. What do we do in the 12th verse?

We bless God for the great blessings we have from the rising of the Sun of Righteousness—for the light He gives to our souls, both to keep us from works of darkness, and also to help us to keep the Commandments, and be at peace with God.

77. But what ought we to bear in mind, while we are saying the *Benedictus* ?

The Lesson which we have just heard.

78. Read St. Matt. i. Can we thank God for this chapter in the 1st verse of the *Benedictus* ?

Yes : for we can bear in mind that the whole chapter tells us of the sending of a Saviour to redeem us.

79. How can we thank God for it in the 2nd verse ?

By bearing in mind that the “mighty salvation” is none other

than "Emmanuel, God with us," and that He was born of the family of David, and called "the Son of David."

80. How can we thank God for it in the 3rd verse?

By bearing in mind that when Jesus was born, the promise was fulfilled which God made of old by Isaiah, "Behold, a virgin shall conceive and bear a son," &c. (*Isaiah, vii. 14.*)

81. How can we thank God for it in the 4th verse?

By bearing in mind that He who was sent to redeem us, was called Jesus, that is, Saviour, because He should "save His people from their sins."

82. How can we thank God for it in the 5th verse?

By bearing in mind that in sending His Son to save us, God fulfilled the promises which He had made to all the generations from Abraham to David, and from David to the Captivity, and from the Captivity to the Birth of Christ.

83. How can we thank God for it in the 6th verse?

By bearing in mind that Jesus Christ was the promised Seed of Abraham, and therefore called in this chapter "the Son of Abraham."

84. How can we thank God for it in the 7th verse?

By bearing in mind that we have nothing to fear, now that we have "Emmanuel, God with us."

85. How can we thank God for it in the 8th verse?

By bearing in mind that there is now One who can save us from all our sins.

86. How can we thank God for it in the 9th verse?

By bearing in mind that the chapter is read to us to prepare us for the second coming of our Lord.

87. How can we thank God for it in the 10th verse?

By bearing in mind that it tells us of One, through whom we can be saved from our sins.

88. How can we thank God for it in the 11th verse?

By bearing in mind God's tender mercy in giving His Son, God with Him, to be born of a virgin, and become Emmanuel, God with us.

89. How can we thank God for it in the 12th verse?

By bearing in mind that Jesus has come to save us from the darkness of sin, and from its punishment, death; and to help us to put away our sins, and be at peace with God.

T *Or this Psalm,*

Jubilate Deo.

PSALM C.

90. What is the Canticle called, which may be used instead of the *Benedictus*?

The *Jubilate*, or 100th Psalm.

91. How does this Psalm begin?

By calling upon all lands to rejoice in the Lord, and to come before

O be joyful in
the Lord, all ye
lands : serve the

Lord with gladness, and come before His presence with a song.

Be ye sure that the Lord He is God : it is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture.

O go your way into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and speak good of His Name.

For the Lord is gracious, His mercy is everlasting : and His truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Him with gladness to worship and to praise Him.

92. On what grounds does it call upon them to do so ?

Because He is the true God ; our Creator, who made us ; and our Preserver, who watches over and feeds us, as a shepherd does his sheep.

93. To what place does it call upon them to come to praise Him ?

To His holy House, trusting with joy in the Name of His Son.

94. Does it lead them to hope that their service will be accepted ?

Yes : for it praises the Lord as gracious, and as One who keepeth His promises of mercy throughout all generations.

95. But for what special purpose ought we to use this Psalm?

To thank God for His Word, that we have just heard in the Second Lesson.

96. Read St. Matt. ii. How can we thank God for this chapter in the 1st verse of the *Jubilate*?

By bearing in mind that even from the far east God guided the wise men by a star, to be the first-fruits of the Gentiles, to come into the presence of the new-born Saviour, and rejoice in Him.

97. How can we praise God for it in the 2nd verse?

By bearing in mind what wonderful power and tenderness God showed in saving the wise men and the Infant Jesus out of the hands of Herod.

98. How can we praise God for it in the 3rd verse?

By bearing in mind the joy of the wise men, when they came into the house where Jesus was, and the gifts of gold, frankincense, and myrrh, which they offered to Him in their thankfulness.

99. How can we praise God for it in the 4th verse?

By bearing in mind that the word which He spake by His prophets about the birth-place of Jesus, held good from generation to generation, even till it was fulfilled; and also the word, "Out of Egypt have I called My Son;" and the word, "He shall be called a Nazarene."

EVENING.

¶ Then [that is, after the Psalms,] a Lesson of the Old Testament, as is appointed. And after that, Magnificat (or the Song of the Blessed Virgin Mary) in English, as followeth.

100. Where is the *First Lesson* for the Evening taken from?

From the Old Testament.

101. What Canticle is said or sung after it?

Either the *Magnificat*, or the *Cantate*.

Magnificat.

ST. LUKE, I.

102. What is the *Magnificat*?

The Song of Thanksgiving of the Blessed Virgin Mary after she had been chosen to be the mother of our Lord.

103. But can *we* use these words of the Virgin Mary to praise God with?

Yes: for when the Son of God took her nature upon Him, He took ours; yea, He took our nature of her; and therefore we can rejoice with her, and feel that the favour which God showed to her, He showed to us also through her.

104. What do we do in the 1st verse?

We magnify the Lord, and rejoice in spirit, because God Himself hath stooped to be our Saviour.

My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For He hath regarded : the lowliness of His hand-maiden.

For behold, from henceforth : all generations shall call me blessed.

For He that is mighty hath magnified me : and holy is His Name.

And His mercy is on them that fear Him : throughout all generations.

He hath showed strength with His arm : He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich He hath sent empty away.

105. For what do we praise God in the 2nd verse?

For having pitied our low estate, and come to raise us up out of it.

106. For what do we praise Him in the 3rd verse?

For having made our nature blessed for ever, by taking it upon Himself.

107. For what do we praise Him in the 4th verse?

For having shown us so great honour as to make us one with Himself, Who is none other than the Holy One and the Mighty.

108. For what do we praise Him in the 5th verse?

For His mercy to those who fear Him through all generations.

109. For what do we praise Him in the 6th verse?

For having stretched out His arm to save us, and to snatch us from the power of Satan, who thought in his pride that no one could take us out of his hand.

110. For what do we praise Him in the 7th verse?

For having taken away from the devil and his angels the power which they had over us, and for having raised us out of our low condition to be one with Himself.

111. For what do we praise Him in the 8th verse?

For having brought His own righteousness to us, who were longing for it, though we were sinners ; while those who, like the fallen angels, have no desire for heavenly things, are for ever shut out from them.

He remembering His mercy hath holpen His servant Israel: as He promised to our forefathers, Abraham, and his seed for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

112. For what do we praise Him in the 9th verse?

For having remembered His promises of mercy, and come at length to save us, as He had foretold in many a prophecy to Abraham and the fathers of old.

113. But what should we do, while we are singing this Canticle?

We should bear in mind what we have heard read in the First Lesson, and thank God for it.

114. Read Gen. iii. How can we thank God for this chapter in the 1st verse of the *Magnificat*?

By rejoicing that when Adam fell, God Himself came forward to be our Saviour, and to save us from the power of Satan.

115. How can we thank God for it in the 2nd verse?

By bearing in mind that He so pitied our low estate, as to promise that the Saviour should humble Himself to become "the Seed of the woman," in order to save us.

116. How can we thank God for it in the 3rd verse?

By bearing in mind that the promised Seed of the woman was to take away the curse of sin, and make us blessed again by reconciling us to God.

117. How can we thank God for it in the 4th verse?

By bearing in mind what great honour the Son of the Most High hath put upon us by taking our nature upon Him of a human mother.

118. How can we thank God for it in the 5th verse?

By bearing in mind the great mercy of God from the very Fall, in promising a Saviour to Adam and Eve, when they were ashamed before Him of the sin which they had committed.

119. How can we thank God for it in the 6th verse?

By bearing in mind how much stronger God is than Satan ; and that the serpent with all his cunning, is bruised on the head by the Seed of the woman.

120. How can we thank God for it in the 7th verse?

By bearing in mind that, though Satan had gotten us under his power, he was yet to be trodden under foot by the Seed of the woman.

121. How can we thank God for it in the 8th verse?

By bearing in mind that the Seed of the woman was to snatch us out of Satan's power, who was content so long as he had us, and to leave

him empty-handed ; and to bring again to the Tree of Life those that were sorry to be cut off from it.

122. How can we thank God for it in the 9th verse ?

By bearing in mind that God hath fulfilled the promise which He made of old to Adam and Eve ; and that Jesus Christ, conceived by the Holy Ghost, and born of the Virgin Mary, is the long-promised, long-expected Seed of the woman.

T *Or else this Psalm ; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Psalms.*

Cantate Domino.

PSALM XCVIII.

123. What Canticle may be used instead of the *Magnificat* ?

The *Cantate*, or ninety-eighth Psalm.

124. What do we do in the 1st verse of the *Cantate* ?

We praise God with this special song for the marvellous things which He hath done for us, in order to save us.

125. What do we do in the 2nd verse ?

We praise Him for having gained this wonderful victory for us, with His own hand, and with His own arm, and not by man or angel, or by any created being.

126. What do we do in the 3rd verse ?

We declare that now that the Son

O sing unto the Lord a new song : for He hath done marvellous things.

With His own right hand, and with His holy arm : hath He gotten Himself the victory.

The Lord declared His salvation : His righteous-

ousness hath He openly showed in the sight of the heathen.

He hath remembered His mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Show yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also, and shawms : O show yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together

of God hath died for us, the heathen see plainly that God is righteous, and no overlooker of sin, and that He is yet able and willing to save us.

127. What do we do in the 4th verse?

We praise God for having sent His Son, and so fulfilled the promise which He made to His people Israel ; and also for having sent Him to be preached as the Saviour of all the world.

128. What do we do in the 5th verse?

We call upon all lands to praise the Lord, who hath done so great things for them.

129. What do we do in the 6th verse?

In this and the next verse we call upon them to praise God with music and singing.

130. What do we do in the 8th verse?

In this and the next verse we call upon the whole earth, land and sea alike, to rejoice in the Saviour ; because, when His work shall be done, and He shall come again at the end of the world, the curse which is on them through sin will be taken off, and "there will be no more curse."

before the Lord :
for He cometh to
judge the earth.

With righteousness shall He
judge the world :
and the people
with equity.

Glory be to the
Father, and to the
Son : and to the
Holy Ghost ;

As it was in
the beginning, is
now, and ever shall
be : world without
end. Amen.

131. What do we do in the last
verse ?

We confess that when the Lord
shall come again to judge the world,
judgment and justice will be done to
all ; that " His reward will be with
Him, to give to every man according
as his work shall be."

132. But what ought we to do
while we are singing this Psalm ?

We ought to thank God for His
Word that has just been read to us
in the First Lesson.

133. Read Genesis, iv. How can
we thank God for this chapter in the
1st verse of the *Cantate* ?

By bearing in mind that, when
Abel was killed by Cain, God
marvellously appointed Seth to be
the forefather of Christ Jesus, the
promised Seed of the woman.

134. How can we thank God for
it in the 2nd verse ?

By bearing in mind that in Christ
Jesus we have indeed, and not in
fancy, " gotten a man from the Lord,"

even the Lord Himself, to save us with His own arm.

135. How can we thank God for it in the 3rd verse?

By bearing in mind that the blood of Christ speaketh better things than that of Abel—that instead of crying aloud for vengeance, it is shown before all men as that which blots out their sins and reconciles them to God.

136. How can we thank God for it in the 4th verse?

By bearing in mind that God's precious promises of a man from the Lord, and of an appointed Seed to save all mankind, are now fulfilled in Jesus Christ.

137. How can we praise God for it in the 5th and the next three verses?

By letting the thought of Christ Jesus, as the Seed appointed to save the world, stir us up all the more thankfully and earnestly to call upon all the world to praise God.

138. How can we praise God for it in the last verse?

By bearing in mind that, as God was a just Judge between Cain and Abel, and no respecter of persons, so will the Lord be in the judgment of the great Day, accepting those who have done well, and rejecting those who have not done well.

*¶ Then a Lesson of
the New Testament,
as it is appointed.*

139. Where is the Second Lesson for the Evening taken from?

From the Epistles.

*And after that, Nunc
Dimitis, (or the
Song of Symeon) in
English, as follow-
eth.*

140. What Canticle is said or sung after the Second Lesson?
Either the "Nunc Dimitis" or the "Deus Misereatur."
-

Nunc Dimitis.

ST. LUKE, II. 29.

141. What is the *Nunc Dimitis*?

The Song of Symeon at the presentation of Christ in the Temple.

142. But can we use this Song of Symeon to praise God with?

Yes; for as the sight of Christ Jesus manifested in the flesh both for Jews and Gentiles filled Symeon with joy, and made him ready to die at peace with God; so ought the light of Christ, which shines upon us Gentiles from the Epistles, to cause us joy, and be the means of preparing us for death.

143. What do we do in the 1st verse?

We pray God to let us die at peace with Him through the knowledge of His Son, by whom He hath promised to be reconciled to us.

144. What do we do in the 2nd verse?

We acknowledge with thanksgiving that we may now die at peace with God, since He hath permitted us to see with the eye of faith His Son our Saviour, who has just been set before us in the Epistles.

145. What do we do in the 3rd verse?

In this and the following verse we praise God for having made known

Lord, now let
test Thou Thy
servant depart in
peace : according
to Thy word.

For mine eyes
have seen : Thy
salvation,

Which Thou
hast prepared :
before the face of
all people;

To be a light
to lighten the
Gentiles : and to
be the glory of
Thy people Israel.

to us in the Epistles, and specially in the Epistles of St. Paul, the great Apostle of the Gentiles, that He has sent His Son to be the Saviour of *all* people, both of Jews and of Gentiles—to give light to the Gentiles, who sit in the darkness of sin ; and to be the glory of Israel by bringing to them that righteousness of which they had but the shadow before He came.

Glory be to
the Father, and
to the Son : and
to the Holy
Ghost ;

As it was in
the beginning, is
now, and ever
shall be : world
without end. A-
men.

146. What ought we to bear in mind, while we are singing the *Nunc Dimitiss* ?

The Lesson we have just heard read, in order to thank God for it.

147. Read Rom. i. How can we thank God for this chapter in the 1st verse of the *Nunc Dimitiss* ?

By bearing in mind that now we have "*peace from* God the Father, and *the Lord Jesus Christ*."

148. How can we thank God for it in the 2nd verse ?

By thinking of Jesus Christ as "the power of God unto *salvation*," now that He is risen from the dead.

149. How can we thank God for it in the 3rd verse ?

By thinking of Jesus Christ as “the power of God unto salvation unto *everyone* that believeth.”

150. How can we thank God for it in the 4th verse?

By bearing in mind that Christ Jesus is the power of God unto salvation to all—“to the Jew first, and also to the Gentile;” and also by bearing in mind the deeds of darkness mentioned in the latter part of the chapter, from which the Son of God came to save the Gentiles by the light of the Holy Spirit; and the glory which He brought to Israel by being made “of the seed of David according to the flesh.”

T Or else this Psalm; except it be on the Twelfth Day of the Month.

Deus Misereatur.

PSALM LXVII.

151. What Canticle may be used instead of the *Nunc Dimitis*?

The *Deus Misereatur*, or sixtieth Psalm.

152. What do we do in the 1st verse of this Psalm?

We pray God to give us mercy, blessing, and favour.

God be merciful unto us, and bless us : and show us the light of His countenance, and be merciful unto us :

That Thy way may be known upon earth : Thy saving health among all nations.

153. What do we do in the 2nd verse?

We pray that God will do this, in order that all men may walk in His way, and be saved by Him.

Let the people
praise Thee, O
God : yea, let all
the people praise
Thee.

O let the na-
tions rejoice and
be glad : for Thou
shalt judge the
folk righteously,
and govern the
nations upon
earth.

Let the people
praise Thee, O
God : yea, let all
the people praise
Thee.

Then shall the
earth bring forth
her increase : and
God, even our
own God, shall
give us His bless-
ing.

God shall bless
us : and all the
ends of the world
shall fear Him.

Glory be to the
Father, and to
the Son : and to
the Holy Ghost ;

As it was in the
beginning, is now,
and ever shall be :
world without
end. Amen.

154. What do we do in the 3rd
verse?

In this and the following verse we
call upon all people to praise God
and to rejoice in Him, as a Being
who will at the last day judge all
men with justice, and reward every
man according to his works.

155. What do we do in the 5th
verse?

We again call upon all people to
praise God.

156. What do we do in the 6th
verse?

We confess in this and the next
verse that if all people would thus
praise God, He would bless them
both in body and in soul—that the
earth would bring forth food for our
use, and that the fear of God would
dwell in our hearts.

157. What ought we to do while we are singing the sixty-seventh Psalm?

We ought to bear in mind the chapter which we have just been hearing, and to praise God for it.

158. Read Rom. ii. How can we thank God for this chapter in the 1st verse of this Psalm?

By praying God to be merciful to us now, in order that He may look upon us with mercy in the day when He shall judge the secrets of men by Jesus Christ.

159. How can we thank God for it in the 2nd verse?

By bearing in mind that God would lead all to repentance, and have all men, Jews and Gentiles alike, to be Jews indeed, circumcised in heart, so as to have praise, not of men, but of Him.

160. How can we thank God for it in the 3rd verse?

By calling upon all people to praise God—both those who know the law, and those who, though they have not the law, are a law unto themselves, having the law of God written upon their hearts.

161. How can we thank God for it in the 4th verse?

By calling upon all men to praise the just judgment of God, and remembering that there is no respect of persons with Him, but that He will render to every man according to his deeds.

162. How can we thank God for it in the rest of the Psalm?

By bearing in mind the blessing which God promises to everyone who honours Him by the life he leads. "Glory and honour and peace to everyone that worketh good, to the Jew first, and also to the Gentile."

THE SERVICE OF PRAYER.

1. How did we begin the Service of Praise?

By giving glory to the Father, and to the Son, and to the Holy Ghost.

2. Why did we begin so?

In order that we might bear in mind from the beginning who it was we were praising—God the Father, God the Son, and God the Holy Ghost.

3. And what do we now do at the beginning of the Service of Prayer?

We confess our faith in God, Father, Son, and Holy Ghost.

4. Why do we begin so?

In order that we may lift up our hearts to the true God, and bear in mind from the first that we pray to the Father through the Son and by the Holy Ghost.

5. Have we a right to pray to the Holy Trinity?

Yes; God gave us the right to do so at our Baptism ; we were then baptized in the Name of the Father,

Then shall be sung or said the Apostles' Creed by the Minister and the people, standing : except only upon such days as the Creed of Saint Athanasius is appointed to be read.

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus

Christ His only Son our Lord,

Who was conceived by the Holy Ghost, Born of the Virgin Mary,

Suffered under Pontius Pilate, Was crucified, dead, and buried,

He descended into hell ; The third day He rose again from the dead,

He ascended into heaven, And sitteth on the right hand of God the Father Almighty ;

From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost ;

The holy Catholick Church ; The Communion of Saints ;

The Forgiveness of sins ;

The Resurrection of the body,

And the life everlasting. Amen.

and of the Son, and of the Holy Ghost.

6. Why does each person say, "I believe?"

Because *each* man must keep the Faith in which he was baptized ; and if he do not keep it, his prayers will not be heard.

7. But we say "*Our* Father . . . Give *us* . . . Forgive *us*," &c. Why, when we *pray*, do we thus say "*Our* Father," &c., but when we *confess our Faith*, say, each one of us, "I believe," not "*we* believe?"

Because we may *pray* for one another, and indeed are commanded to do so ; but no man can *believe* for another, but each man must believe for himself. (*St. Mark*, xvi. 15, 16.)

8. But is not the Creed closely connected with the Service we have just ended ?

Yes ; for the Holy Scriptures are written to make God known to us, "that we might believe that Jesus is the Christ, the Son of God ; and that believing, we might have life through His Name ;" (*St. John*, xx. 31.) and the Creed sums up in few words all that they teach us.

9. Does not the Creed, then, stand in a very proper place ?

Yes : it is a fitting link between the Service of Hearing God's Word, and the Service of Prayer ; for in it we confess our faith in Him of whom the Scriptures just read have taught us, and also set plainly before us Him at the foot of whose Throne we are about to kneel down and pray.

10. In what posture do we confess our Faith?

Standing.

11. Why do we stand to say the Creed?

In order to signify the *steadfastness* of our Faith.

12. Is it not the custom in many churches to turn to the *east* to say the Creed?

Yes.

13. What is the meaning of this custom?

The east is that part of the sky in which the sun rises and first brings us light; therefore, by turning to the east to say the Creed, we signify that God, who is the Sun of our souls, is "light, and that in Him is no darkness at all." (*1 John*, i. 5.)

T And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

The Lord be with you.

Answer. And with thy spirit.

14. What is done, when the Creed has been said?

There is "an interchange of benediction;" the Minister blesses the people, and the people bless the Minister.

15. In what words does the Minister bless the people?

"The Lord be with you."

16. What is the meaning of this blessing?

In it the Minister prays that the Lord, who alone can teach us to pray, may be with the congregation, and help them to pray.

17. In what words do the people bless the Minister?

"And with thy spirit."

18. What is the meaning of this blessing?

In it the people pray that the Lord may help the Minister to stir up the gift that is in him by the laying on of hands at Ordination, so that as an ordained Minister he may offer up prayers for them and himself before the Throne of God. (*1 Tim.* iv. 14. *2 Tim.* i. 6.)

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord have mercy upon us.

19. What does the Minister then do?

He calls upon the people to pray, saying, "Let us pray."

20. How does the praying begin?

By the "Short Litany," as it is called:

"Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us."

21. Does this make a good beginning?

Yes.

22. Why?

Because in it we call upon each One of the Three Persons in whom we have just confessed our faith, and ask each of them for mercy; thus confessing our unfitness to *pray*, just as, before saying the Lord's Prayer for the first time, and before the entire Service, we prayed for pardon;

We look up to the *Father*, and say,

"Lord, have mercy upon us;"

We then look up to the *Son*, and

say, "Christ, have mercy upon us;"

And then we look up to the *Holy Ghost*, and say, "Lord, have mercy upon us."

Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.

Our Father, which art in heaven,

Hallowed be Thy Name.

Thy kingdom come.

Thy will be done in earth, As it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive them that trespass against us.

And lead us not into temptation;

But deliver us from evil. Amen.

23. Having looked up to the Holy Trinity and asked for mercy, what do we next do?

We all say the Lord's Prayer.

24. Why is the Lord's Prayer said now?

Partly, because, as the *Lord's Prayer*, it ought especially to begin a service of prayer, being indeed the pattern of all prayer; and partly, because it is a very fit prayer to use after the saying of the Creed.

25. Why is it a fit prayer to use after the saying of the Creed?

Because God first gave us the right to use it, when we were baptized in the Faith of the Holy Trinity: every time therefore we stand up and say that we hold fast that Faith in which we were baptized, we claim for ourselves the privilege of calling God, Abba, Father, and of offering up the Lord's Prayer.

26. Is the Lord's Prayer here used word for word the same as that after the Absolution?

No; it is here used without the Doxology.

27. When is it used with the Doxology, and when without?

It is used *with* the Doxology in Services of thanksgiving and praise; and *without* it, in Services of penitence and prayer.

28. Mention some Services in which it is used *with* the Doxology.

In "the Churching of Women," and in the Thanksgiving after the reception of the Holy Communion.

29. Mention some Services in which it is used *without* the Doxology.

In the Litany, and in the Service for Ash-Wednesday.

30. Why is the form of the Lord's Prayer *with* the Doxology the best to use after the Absolution?

For two reasons—

(1) because our hearts ought then to be full of thankfulness for the benefit of absolution; and

(2) because we are then just going to begin the service of *praise*.

Then the Priest standing up shall say,

31. What follows the Lord's Prayer?

Six short petitions, the Priest standing.

32. What is one great use of these petitions?

They remember before God what we are about to pray for in the seven prayers that come next after them.

O Lord, show Thy mercy upon us.

33. What do we pray for in the *first* petition?

Answer. And grant us Thy salvation.

Priest. O Lord, save the Queen.

Answer. And mercifully hear us when we call upon Thee.

Priest. Endue Thy Ministers with righteousness.

Answer. And make Thy chosen people joyful.

Priest. O Lord, save Thy people.

Answer. And bless Thine inheritance.

For mercy and salvation :
“ O Lord show Thy mercy upon us,
And grant us Thy salvation.”

34. In which of the prayers that follow do we pray for the same things?

In the “ Collect for the Day.”

35. What do we pray for in the *second* petition?

For the Queen’s preservation and salvation :

“ O Lord, save the Queen,
And mercifully hear us when we call upon Thee.”

36. In which of the prayers that follow do we pray for the same thing?

In the “ Prayer for the Queen’s Majesty,” and in the “ Prayer for the Royal Family.”

37. What do we pray for in the *third* petition?

That God will make His ministers righteous and His people joyful :
“ Endue Thy Ministers with righteousness,
And make Thy chosen people joyful.”

38. In which of the prayers that follow do we pray for the same things?

In the “ Prayer for the Clergy and People.”

39. What do we pray for in the *fourth* petition?

We pray God to save and bless all His people :
“ O Lord, save Thy people,
And bless Thine inheritance.”

40. In which of the prayers that follow do we ask God to do the same?

In the Prayer "for all Conditions of Men," beginning, "O God, the Creator and Preserver of all mankind," &c.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only Thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not Thy Holy Spirit from us.

41. What do we pray for in the *fifth petition*?

For peace:

"Give peace in our time, O Lord, Because there is none other that fighteth for us, but only Thou, O God."

42. In which of the prayers that follow do we ask for the same blessing?

In "the Second Collect," which is called the Collect "for Peace."

43. What do we pray for in the *sixth petition*?

For the grace of God's Holy Spirit to make our hearts clean from sin: "O God, make clean our hearts within us,

And take not Thy Holy Spirit from us."

44. In which of the prayers that follow do we ask for the same blessing?

In "the Third Collect," which is called the Collect "for Grace."

¶ Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Col-

45. What prayer comes next after the Petitions?

The Collect for the Day.

46. What kind of prayers are called *Collects*?

It is thought that the name "Collect" was at first given to any short prayer, in which what was asked for was *collected* out of some passage of Scripture of some length.

lects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth: all kneeling.

47. Out of what passages of Scripture is what we pray for in the Collect of the Day collected?

Out of the Epistle, or the Gospel, or both.

48. Is this true of all the Collects?

Yes: take, for example, the first, that for the First Sunday in Advent, and read it through.

49. What do we pray for in this Collect?

That we may cast off the works of darkness, and put on the armour of light; that so we may be ready for the coming of our Lord at the last day to judge both the quick and the dead.

50. Now read through the Epistle. Do you not see that what you are taught to pray for in the Collect, is collected out of this?

Yes; for the Epistle teaches us that *the day* is at hand; and bids us *therefore* cast off the works of darkness and put on the armour of light.

51. Now read through the Gospel. Can you see that this has anything to do with what you pray for in the Collect?

Yes: the Gospel teaches us how Christ cleansed the Temple at Jerusalem, casting out of it those who forgot that it was a House of Prayer, and made it a den of thieves; and so bids us look on to that day when Christ will come again and cleanse His Temple, the Church, by judging the quick and the dead; and for that day we are taught in the Collect to pray to be prepared.

52. Where is the Collect for the Day most properly used?

At the Holy Communion with the Epistle and Gospel.

53. With what Service then does the Collect of the Day join the Morning and Evening Prayer?

With the Service for the Holy Communion.

54. What should we learn from this?

That on common days, when the Holy Communion is not administered, we should do well to think of our common prayers as joined on to and forming a part of that Service, by which we show forth the Lord's death on the Lord's Day, and other festival days.

55. Does the Church wish us to think of the Collect of the Day as properly belonging to the Holy Communion, and so joining our common prayers to that showing of the Lord's death?

Yes: for she orders that the Collect of the Day shall be the "same that is appointed at the Communion."

The Second Collect, for Peace.

56. What is the Second Collect for?

Peace.

57. What do we first do in this Collect?

We acknowledge that God is One

O God,

who art the Author of peace and Lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom ;

to whom we may pray for peace, for that

- (1) What peace there is, He is the *Maker* of it;
- (2) that He loves to see people living in peace;
- (3) that if we really know Him, we are in no danger, but have eternal life; and
- (4) that if we serve Him, He will set us free from all our enemies.

58. Of what kind of peace is God more especially the Author, the Lover, and the Giver?

Of peace between Himself and man, made by the overthrow of Satan, and by giving us the knowledge of Himself and of Jesus Christ, whom He has sent. (*St. John*, xvii. 3.)

59. What do we then do ?

We pray Him to give us peace, by protecting us whenever our enemies come against us to hurt us.

Defend us Thy humble servants in all assaults of our enemies; that we surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The Third Collect, for Grace.

60. What is the Third Collect for ? Grace.

61. What do you mean by grace ? Any *favour* which God shows us

through Jesus Christ ; any assistance which we have not by nature, but which He gives us afterwards for His Son's sake—such as the new birth of the spirit in Baptism, the gift of the Holy Ghost in Confirmation, the Body and the Blood of Christ in the Lord's Supper, and the daily help of the Holy Spirit.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day ;

Defend us in the same with Thy mighty power ; and grant that this day we fall into no sin,

neither run into any kind of danger ;

but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight ; through Jesus Christ our Lord. Amen.

62. What do we first do in this Collect ?

We acknowledge God's *Love* as our Father ; His *Power* as Almighty ; and His having existed before all time as *Everlasting* ; then His gift to us of Time, and His goodness in having safely brought us to the beginning of the day.

63. What do we then do ?

We pray God to keep us safe through the day.

64. In what way do we pray Him to keep us safe ?

By not letting us do anything wrong, or meet with any accident.

65. But what do we most need the grace of God for ?

To help us always so to live, that everything we do may please Him ; and therefore we end the prayer by asking Him to help us so to live.

THE SECOND AND THIRD COLLECTS AT EVENING PRAYER.

The Second Collect at Evening Prayer.

¶ Then shall follow three Collects; the first for the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

O God, from whom

all holy desires,
all good counsels,
and
all just works do proceed;

Give unto Thy servants that peace which the world cannot give;

that both our hearts may be set to obey Thy commandments,
and also that by

66. What Collect comes after the Collect of the Day?

The Collect for Peace.

67. How does it begin?

By acknowledging that all good things come from God:

good thoughts,
good words, and
good deeds.

68. What do we then ask God to give us?

His own peace—"that peace which the world cannot give."

69. Is this peace mentioned in Holy Scripture?

Yes; our Lord said, "My peace I give unto you; not as the world giveth give I unto you." (St. John, xiv. 27.)

70. What kind of peace is this?

Inward peace, from a sense of forgiveness, and promised protection for the future.

71. What do we pray for this peace for?

(1) That our hearts may be set on doing the will of God; and that (2) we may be kept safe from all

Thee, we being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

dangers, ghostly and bodily, and live in rest and quietness.

72. Through whom do we ask for this peace?

Through the merits of Jesus Christ, because we have peace only through the Blood of His Cross. (*Col. i. 20.*)

The Third Collect, for Aid against all Perils.

73. What Collect comes next?

The Collect for Aid against all Perils.

74. What do we pray for in this Collect?

For two things:

- (1) For the light of God's Word and Holy Spirit to be in our souls, to keep them from the darkness of sin; and
- (2) for safety from all dangers—from accident, robbery, sudden death, or any other danger that might happen to us in the darkness of the night.

75. On what grounds do we ask God for these things?

For the love which He bears to His Son, our Saviour, Jesus Christ, and to us through Him.

¶ In Quires and
Places where they
sing, here follow-
eth the Anthem.

76. What is an anthem?

A piece of music or hymn on the subject for the service of the day, anciently called an Antiphon.

77. Why is an anthem sung here?

To complete by an act of praise,
not unlike the "Gloria Patri," the
subject about which we have been
praying in the Communion Collect.

Then these five
Prayers following
are to be read here,
except when the
Litany is read;
and then only the
two last are to be
read, as they are
there placed.

78. What prayer comes next?
The Prayer for the Queen's Majesty.

A Prayer for the Queen's Majesty.

79. Would the Church be obeying
God if she were not to pray for the
Queen?

No; for St. Paul, instructing Timothy how to order the Church Service, says, "I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for *kings*, and for all that are in authority." (1 Tim. ii. 1, 2.)

O Lord our
heavenly Father,
high and mighty,
King of kings,
Lord of lords, the
only Ruler of
princes, who dost
from Thy Throne
behold all the
dwellers upon
earth;

Most heartily we
beseech Thee with

80. How do we begin this prayer?

By acknowledging God in Heaven
to be the King and Lord of the
highest and mightiest upon earth.

81. What do we then ask Him to
do?

Thy favour to behold our most gracious Sovereign Lady, Queen Victoria ; and so replenish her with the grace of Thy Holy Spirit, that she may always incline to Thy will, and walk in Thy way ; Endue her plenteously with heavenly gifts ; grant her in health and wealth long to live ; strengthen her that she may vanquish and overcome all her enemies ; and finally, after this life, she may attain everlasting joy and felicity ; through Jesus Christ our Lord.

Amen.

To look with favour upon the Queen.

82. What special blessing do we ask for her ?

That God will fill her with *the Holy Spirit*, as she shall need it ; to bend her will to His, and

to help her to walk in His way.

83. What do we then pray for her ?

That God will put heavenly gifts upon her in abundance ; grant her a long life, with health and prosperity ;

give her strength to get the better of all her enemies ;

and at last, when this life is over, to come to everlasting happiness and joy.

A Prayer for the Royal Family.

Almighty God, the fountain of all goodness, we humbly beseech

84. Whom do we next pray for ?
The Royal Family.

Thee to bless
 Albert Edward,
 Prince of Wales,
 and all the Royal
 Family ;
 Endue them with
 Thy Holy Spirit ;
 enrich them with
 Thy heavenly
 grace ;
 prosper them with
 all happiness ;
 and bring them to
 Thine everlasting
 Kingdom ;
 through Jesus
 Christ our Lord.
Amen.

85. What do we pray for them ?
 That God will put *His Holy Spirit*
 on them ;
 make them rich in heavenly gifts ;
 make them happy and prosperous ;
 and
 bring them at last to His kingdom
 in Heaven.

A Prayer for the Clergy and People.

Almighty and
 everlasting God,
 who alone work-
 est great marvels ;

Send down upon
 our Bishops and
 Curates, and all
 Congregations

86. For whom do we next pray ?
 For the clergy and people.

87. How do we begin this prayer ?
 By calling upon God, as the only
 Being who can work great marvels,
 do truly wonderful works.

88. What great marvel, what truly
 wonderful work, do we ask God in
 this prayer to do ?

To help us, who are by nature
 sinful, to live such lives as truly to
 please Him.

89. In what way do we ask God
 to do this for us ?

By sending down His life-giving
Spirit upon our bishops and curates,

committed to their charge, the healthful Spirit of Thy grace ;

and that they may truly please Thee, pour upon them the continual dew of Thy blessing.

Grant, this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ.
Amen.

and all congregations committed to their charge.

90. Who are meant by *bishops*?

Those ministers in Christ's Church, who have from the beginning been set apart to do the work of Apostles : whatever then the Apostles were sent by our Lord to do at the first, that the bishops have authority to do now ; for example—the Apostles had power from the Lord to send other ministers, and therefore the bishops now ordain ministers in the Church, which no one else can do.

91. Who are meant by *curates*?

The ministers of our parishes ; those ministers, whether priests or deacons, whom the bishops have sent to take *care* of souls.

92. But if clergy and people are really to please God, must they not have His assistance *always* ?

Yes. And therefore we pray God to pour upon them the *continual* dew of His blessing ; that as the dew day after day refreshes the grass, so His grace may day after day refresh our souls.

93. What do we call Jesus Christ at the end of this prayer ?

Our Advocate and Mediator : our *Advocate*, because He *pleads* for us at the right hand of the Father ; our *Mediator*, because being both God and Man, and our High Priest, He stands *in the middle*, between God and us, to offer up our prayers to God, and to send down the blessings of God to us.

¶ A Collect or Prayer for all Conditions of Men, to be used at such times when the Litany is not appointed to be said.

O God, the Creator and Preserver of all mankind,

we humbly beseech Thee for all sorts and conditions of men;

that Thou wouldst be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church;

that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may

94. What prayer comes next?
The prayer "For all Conditions of Men."

95. What do we at the beginning of this prayer acknowledge God to be?

"The Creator and Preserver of all mankind;" who first made all men, and now keeps them alive.

96. For whom do we beseech Him?

"For all sorts and conditions of men;" great and small, old and young, rich and poor, learned and unlearned, happy and sorrowful, Christian and heathen—for all men, whatever be their rank or condition.

97. What do we pray God to do for all these in common?

To make His Gospel known to them all, so that all nations may be saved through Christ and His means of grace.

98. What do we next do in this prayer?

We pray more especially for the well-being of the Catholick Church; that is, of all the branches of Christ's Church throughout the world.

99. What do we pray for the Church?

That all who profess to belong to it, and call themselves Christians, may obey the *Holy Spirit*, who dwells in it.

be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

Finally, we commend to Thy Fatherly goodness, all those who are any ways afflicted or distressed, in mind, body, or estate ;
* This to be said when any desire the prayers of the congregation. [**especially those for whom our prayers are desired,*]]

that it may please Thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ His sake. *Amen.*

100. What do we pray that they may do in obedience to the Holy Spirit?

Be led into the way of truth; and hold the faith in which they were baptized—in unity of spirit, that is, in *inward* union; in the bond of peace, that is, in *outward* union; and in righteousness of life, that is, in obedience to God's Commandments.

101. Whom do we at the end of the prayer especially ask God to take under His care?

Those who are in any way afflicted or distressed—either in mind, as with sorrow; or in body, as with sickness; or in estate, as with poverty.

102. What do we ask God to do for these?

Of His Fatherly goodness to comfort and relieve them with such help as He sees they need, whether they are in sorrow, in sickness, or in poverty—giving them patience while their sufferings last, and making all their afflictions work together for their good in the end, if not in this world, in the world to come.

¶ *A General Thanksgiving.*

103. What comes after the Prayer for all Conditions of Men?

“A General Thanksgiving.”

104. What is meant by a *General Thanksgiving*?

A thanksgiving for *all* God’s gifts and mercies to us, and to all men. The word “all” is found seven times in this Thanksgiving.

105. What do you at the beginning of this Thanksgiving acknowledge God to be?

“The Father of all Mercies;” that is, the Being from whom all mercies come.

106. And what do we then acknowledge ourselves to be?

His unworthy servants.

107. What do we then do?

Give Him most humble and hearty thanks for all His goodness and loving-kindness to us and to all men.

* This to be said when any that have been prayed for desire to return praise. [* particularly to those who de-

sire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them.]

We bless Thee

108. What do we then do?

We bless God.

for our creation,
preservation,
and all the blessings of this life;

but above all, for Thine inestimable love in the redemption of the world by your Lord Jesus Christ; for the means of grace,

and for the hope of glory.

And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we show forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and

109. What for?
First of all for earthly blessings, and then for heavenly.

110. For what *earthly* blessings do we bless Him?

For our creation—that is, for having made us; for our preservation—that is, for keeping us alive; and for all the blessings of this life—such as the beautiful sky and fields and flowers, dear friends and relatives, health, &c.

111. For what *heavenly* blessings do we bless Him?

For His love, which is past our finding out, in having given His only Son to redeem us, or buy us off from death by His own death; for the means of grace—such as, the Lord's Day, the Holy Scriptures, and the Holy Sacraments; and for the hope of glory—that is, for the hope of all the rich blessings of Heaven in the life to come.

112. Having thanked God with our lips, what do we then do?

We beseech Him to make us so deeply sensible of all His mercies, that we may also show how thankful we are, and praise Him by the way in which we live.

113. In what way do we pray that we may live?

Always serving Him, and walking in His sight in holiness and righteousness.

righteousness all
our days;
through Jesus
Christ our Lord,
to whom with
Thee and the
Holy Ghost be
all honour and
glory, world without
end. *Amen.*

114. How do we end the Thanksgiving?

By presenting it through Jesus Christ as the High Priest of our offerings, and by giving to the Father, and to the Son, and to the Holy Ghost, all honour and glory, world without end.

A Prayer of St. Chrysostom.

115. What is done after the General Thanksgiving?

The "Prayer of St. Chrysostom," is offered up.

116. What is it offered up for?

To ask the Lord to give us the things that we have prayed for.

117. Does this prayer end as the others do?

No: it has no "through Jesus Christ our Lord."

118. Why not?

Because it is addressed to the Lord Jesus Christ Himself.

119. Why do we address it to Him?

Because He has promised that when two or three are gathered together in His Name, He will be in the midst of them to grant their requests; and now that we have made our requests, we pray Him to fulfil His promise. (*St. Matt. xviii. 19, 20.*)

120. But have we really done our

Almighty God,
who hast given us
grace at this time
with one accord
to make our com-
mon supplications
unto Thee; and
dost promise, that
when two or three
are gathered to-
gether in Thy

Name Thou wilt grant their requests:

part, before we pray Him to do His?

Yes: through His grace we have with one accord, that is, with one heart, and in one form of words, just made our supplications together unto Him.

Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them;

121. But are we always sure that all the things we ask for would be good for us?

No: and therefore when we have done asking, we leave it to our Lord to give, or not to give, as it shall please Him: "Fulfil now, O Lord," we say, "the desires and petitions of Thy servants, *as may be most expedient for them*;" which is the same as if each of us were to say, "Thou, O Lord, knowest what is best for us; not my will, but Thine be done."

122. But what do we know that we may always ask for?

Knowledge of God's truth in this world,
and everlasting life in the world to come.

granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

123. How does the Service end?

With the Benediction: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore;" — that is, "The Holy Trinity, into whose name we are baptized, and whom we have just been worshipping, the Father, the Son, and

the Holy Ghost, be with us always:

the grace of our Lord Jesus Christ,
the love of God, and
the fellowship of the Holy Ghost."

124. Why do we speak of the grace of our Lord Jesus Christ?

Because in Him all means of salvation are summed up.

125. Why do we speak of the love of God?

Because He is our Father.

126. Why do we speak of the fellowship, or partaking of the Holy Ghost?

Because it is His office to give us that, or make us partakers of that, which the Father and the Son have wrought for us.

127. Has this Benediction anything to do with the Communion Service?

Yes: it was of old time used in that Service; and on Sundays and other days, when the Holy Communion is to follow, we ought to make it a prayer that the Holy Trinity will bless us through that Ordinance. *Amen.*

Here endeth the Order of Morning [or Evening] Prayer throughout the Year.

QUESTIONS TO BE USED EVERY SUNDAY MORNING WHEN I GET UP, OR BEFORE I GO TO CHURCH, ABOUT THE WAY IN WHICH I HAVE LIVED DURING THE PAST WEEK.

Prayer to be said before using the Questions.

“Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts. Look well, if there be any way of wickedness in me; and lead me in the way everlasting.” (*Psalm, cxxxix. 23, 24.*)

Questions.

1. When I woke up, did I give my first thoughts to God?
2. Did I get up early enough to have time to say my prayers?
3. Did I say my prayers? How did I say them? Did I give my mind to them all the time I was saying them, and keep my thoughts from wandering?
4. Did I bear in mind, through the day, that God's eye was upon me, and try to do my work, or conduct my business so as to please Him?
5. Did I try to put away all wrong thoughts?
6. Did I speak and behave kindly to all in my house?
7. When anything displeased me, did I try to keep a good temper?
8. With whom did I talk? Did I say anything to them which I now wish that I had not said? Did I speak unkindly or uncharitably about anyone? Did I spread any idle tales?
9. Did I always speak the truth?
10. Did I think at all of the wonderful love of the Lord Jesus in dying for me, and watching over me to prepare me for Heaven?

11. Did I always try to give up my own will, and to be led by the Holy Spirit?
12. How did I join in the Family Prayers?
13. When I went to bed, did I say my prayers?
14. Did I hurry through my prayers because I was tired or sleepy?
15. Did I pray for all for whom I ought to pray?
16. Do I see anything in me, which I ought to give up?
17. Do I see anything in which I may improve my life?

Parents should also carefully consider the following Questions.

1. Do I look upon my children as given to me by God?
2. Do I try to bring them up in the fear of God?
3. Do I teach them to copy the example of our Saviour Christ in their lives and conversations?
4. Do I take care that they always say their prayers?
5. Do I send them to the Minister to be taught by him how they should live as Christians?
6. Do I fear to let them do wrong, lest God should be angry with them?
7. Do I keep them out of the company of those who would lead them to use bad language, or to do what they ought not to do?
8. Do I ever say or do anything myself which I should not like to hear them say or see them do?
9. In everything I do, do I try to let them see that I fear God, and dare not do anything wrong for fear of offending Him?

NOTE.—You must examine your conduct during the past week by these questions before you go to church on Sunday, because unless you are really sensible of what duties you have neglected to do, and of what wrong things you have done, you

cannot be in earnest when on your knees you say that you have left undone those things which you ought to have done, and have done those things which you ought not to have done. If you would really confess your sins—if you would not mock God by *seeming* to confess, when you really don't know what you have to confess, you must examine your lives every Sunday very carefully, so that when you kneel down you may have in mind the things which you have done, and which you have left undone, which you ought to confess to God.
